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Dangerous Thinkers in Japan

By PAUL PORTER

Sex Education

By HARRY ELMER BARNES

This Einstein Stuff

By SCOTT BUCHANAN

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The Month

AS a fitting if somewhat ironical sequel to the multilateral pact "renouncing war as an instrument of international policy" came the signing by President Coolidge, on 13 February, of the bill providing for the construction of fifteen new cruisers and one airplane carrier. The cost of this program for the rest of this fiscal year and all of the next, is estimated at from forty-five to fifty million dollars. This, of course, is only a beginning. Since the bill provides that all of the new ships must be laid down before 1931, this item of "national defense" alone promises to be quite a sizable burden upon the taxpayers during the next few years. Financial imperialism comes high; but while the cost of maintaining it for the benefit of a few can be conveniently shifted, by means of the governmental machine, to the shoulders of the many, there is little reason to expect that it will be abandoned. And so long as the taxpayers acquiesce in a foreign policy of financial imperialism, they will have little justification for complaining of the expense it entails. Omelets cannot be made without breaking eggs. If the policy of a country is a constant invitation to war, the only way to secure a state of comparative tranquility is to be so well prepared for war that rival imperialisms will see little chance of gaining anything by it.

Even large-scale preparedness, however, is no very reliable guarantee of peace, as the last war demonstrated. If a country is too strong for the single-handed opposition of its strongest rival, that Power can overcome the disparity by the simple method of "defensive" alliance with other Powers. In a statement expressing his gratification that the cruiser bill had become law, the chairman of the House Committee on Naval Affairs remarked that when France and Great Britain accepted the Kellogg pact they were "already in a secret agreement to submerge American sea power." The mere fact that adverse opinion forced a public renunciation of this agreement is by no means a guarantee that it has not been continued in secret.

While the cruiser bill was under discussion, Senator Borah stepped once more into the international limelight with a proposed amendment stating that the Congress was in favor of "a restatement and codification of the rules of law governing the conduct of belligerents and neutrals in war at sea," to be brought about if possible before the Conference on the Limitation of Armaments in 1931. The Senator's idea of freedom of the seas, he stated, was "the right of neutrals to carry goods as freely in war as in peace, except when they are carrying munitions or attacking a blockade." One would say that Mr. Borah had not learned much from the World War, if he actually believes that international agreements concerning the conduct of belligerents and neutrals in war at sea, made in time of peace, will be respected by warring governments any longer than it seems expedient to respect them.

Some of the European comments on Borah's proposal threw light on aspects of the Kellogg treaty which were perhaps not very clear to those American enthusiasts who urged ratification. Certain French critics, for example, have pointed out that Article X of the League Covenant, reinforced by the Kellogg pact, makes it incumbent upon all Members of the League of Nations and all signatories of the Kellogg treaty to make common cause against an aggressor nation; so that in the next war there will be no neutrals to be considered. Thus the multilateral pact, if it does not accomplish its avowed purpose of abolishing war, may at least help to clear the next one of the complications created by the claims of neutral nations. Since there is always ample room for difference of opinion concerning which of two warring nations is the aggressor, each of the Powers may be expected to line up on the side which seems to offer it the prospect of greater gain, and the history of 1914-18 will be repeated. All of which simply goes to prove that of rivalry between imperialist States one may truthfully say that the more it changes the more it is the same thing. One turns with a sense of relief from the hypocritical utterances of imperialists and their political instruments to the sound common sense of Dr. Borchard's statement that

"Possibly in the elimination of the economic causes of conflict, including the attempted monopoly of raw materials and markets, and in the entente of business interests across national boundaries, there lies more hope than in legal efforts to preserve by force the *status quo*."

* * *

There have been other interesting events during the month; among them the settlement of the disagreement which has existed between the Italian Government and the Holy See, ever since the unification of Italy robbed the Pope of his temporal sovereignty and caused a succession of pontiffs to become voluntary prisoners within the walls of the Vatican. By the terms of the agreement, the Pope regains his temporal power over a territory comprising the Vatican, St. Peter's, and one or two adjacent villas, and receives an indemnity from the Italian Government for the losses suffered in 1870, when the people of the Papal States voted to substitute the rule of a king and a parliament for that of the Vatican. Thus a disagreement of fifty-nine years duration has been brought to a peaceful issue, apparently to the satisfaction of the Church, the Italian Government, and above all the Italian people, if one may judge of their enthusiasm from the news-dispatches.

While the Italian dictator has been engaged in making peace, the Spanish dictator has had his hands full with the suppression of a revolt which originated in the army. A dictator who comes to power by a military *coup* sets a dangerous precedent for those who either cherish ambitions similar to his own, or find his exercise of power not to their liking. There was something of both these elements, apparently, in the attempt of the Valencia garrison to supplant Rivera with another general. For the present, the Spanish premier seems to be in control of the situation, but disaffection in the army is the most dangerous kind of disaffection that any government can face; therefore his position may not be nearly so secure as it seems to be. It may be that of all forms of political government, some form of dictatorship is the most effective. Mr. Mussolini and General Rivera are both credited with having accomplished miracles of efficient administration. But the very concentration of power and responsibility that a dictatorship effects endangers the person who wields it; for his supercession is a simple problem as compared with the overthrow of a republican Government or a constitutional monarchy. Because his position is so precarious, every dictator is forced to suppress adverse opinion and deal summarily with dissenters from his policies; and in so doing he inevitably foments the resistance that eventually brings about his overthrow.

* * *

Leon Trotsky, whom the proletarian dictatorship of Russia has at last thrust without the borders of the country, predicts the overthrow of that dictatorship in a letter dated 21 October from Alma-Ata, and published in the *Militant*, a pro-Trotsky magazine of New York. Trotsky says that "the victorious bourgeois counter-revolution must take the form of fascism or Bonapartism," and advises his followers to watch carefully the changes that are taking place within the Red Army, which is a monument to his own genius for organization. The present tactics of the Moscow Government, he thinks, are leading Russia "along the Thermidorian-Bonapartist road," and "Russia has plenty of Bonapartes." If Trotsky's prediction is realized, it is possible that those international alignments now in process of formation may be re-formed under pressure of a new menace from the east, and even that the present map of Europe, so carefully devised by the sages of Versailles, may be rendered as useless as was that which preceded the outbreak of the French Revolution.

Dangerous Thinkers in Japan

By PAUL PORTER

WHEN Minister of Education Shoda spoke so glibly of "purifying" student thought I believed at first that I had misunderstood the interpreter. But no; the interpreter assured me that the Japanese Government was determined to stamp out all "radical and dangerous thinking." An appropriation of 3,000,000 yen[1] had been made for this specific purpose; and presto: henceforth students should think "purely," or pine over their destructive ideas behind prison bars.

Minister Shoda had great confidence in his double-edged program: radicalism in all forms was to be ruthlessly suppressed by a national police and espionage system; and, student thinking was to be constructively diverted to the conservative traditions of a dead past. "We are trying to go back to the old system, and acquaint our students with our own culture, our arts and literature, Buddhism, Shintoism, and Confucianism," he explained amid unctuous smiles and animated gestures. "We have too eagerly adopted Western civilization. We must go back to our old times and our old gods."

This staunch Tory of a reactionary government was not speaking amiss when he declared that the Japanese educational system had swallowed without thoroughly digesting Western standards. I found students who knew more about London or New York than they did of their local community; or were more familiar with occidental literature than their own. But neither Shoda nor the government he represents has any thought of turning its back on the Machine Age; despite the commendability of preserving much that was fine in the old life, the plan was largely a subterfuge for the suppression of dissenting opinion. The Government desires industrialization but not a labor movement; if Tokugawa classics are substituted for the study of English or German, students are less likely to hear of Karl Marx or Upton Sinclair.

In thorough fashion the Government was last summer—and is still—trying to curb student radicalism. It makes no distinction between moderate and extreme social theories, it proscribes them all. The study of social sciences is forbidden in the middle and higher (preparatory) schools. Sociology books are banned from many libraries. Until recently the Imperial universities have had a measure of freedom in discussing economic and social theories. But when it was learned that a few students were actively interested in communism, they were arrested, further restrictions were placed on classroom freedom, and seven professors from the Tokyo, Kyoto, and Kyushu Universities

[1]The yen is worth approximately forty-five cents in U. S. currency.

were forced to resign. All the schools are honeycombed with spies. Students are permitted to speak of the Emperor only in the most reverent terms; under no circumstances may they discuss the Imperial system of government. Groups of students cannot assemble in the halls without a proctor hurriedly joining them. Arrests have been frequent.

The American-edited *Japan Advertiser* for October 2 reports the arrest of twenty-two students of the Tokyo Imperial University as suspected members of the Shinjin-kai, a communist society partially disbanded by police last spring. The twenty-two students had gathered in the woods outside Tokyo. "Invitations were issued as for a picnic so that their secret meeting might not arouse suspicions of the police or any outside persons. . . . Lookouts had been posted around the meeting, and this precaution added to the difficulty of the police. The police succeeded, however, in surrounding the entire group and arrested them on the spot in a dramatic manner."

A few days later another raid was made. According to the *Japan Advertiser*, "about thirty policemen surrounded the house of Saburo Sawada and arrested twelve students, including Yoshiko Tsuchii, a student of a girls' higher school. Mr. Nakagawa, an expert in charge of radical movements at the Metropolitan Police Board, was immediately sent to the Yanaka police station to assist in the investigation of the students. Many important documents are reported to have been seized in the raid. . . . A number of students succeeded in escaping from the scene. The Yanaka police immediately instituted a search throughout Shimizu-cho, Shitaya, in which the house of meeting is situated, and by daybreak had arrested thirteen more. . . . 'We noticed that many students had been arriving at the former headquarters of the Shinjin-kai since 11 o'clock this morning,' said one of the police officials. 'We were led to action when we noticed something suspicious about them. It is true that most of the students are of Tokyo Imperial University and that two are young women.' "

The students were charged with planning a nation-wide communist campaign on the eve of the Imperial Enthronement in November. Some were subsequently released; some, as far as I can learn, are still under indictment. Ten years imprisonment is the maximum penalty if convicted. Another news item tells of thirty-one alleged communists in the city of Kyoto receiving jail sentences. Of these eleven were students. "In addition to their propaganda they are said to have formed secret connections with various labor associations, a labor party, and institutions for studying labor problems. They are said to have made preparations to influence the election in February this year."

Great precaution was taken to curb radical demonstrations at the time of the Imperial Enthronement. I am told that some five thousand suspects, many of them students, were officially "entertained" during the enthronement period. That is, they were rounded up and entertained in the government jails for a couple of weeks. Last summer I arrived in Osaka in the midst of a sham air attack on the city. Two explanations, in addition to usual preparedness, were given by the newspapers for the choice of that particular time and place: one was that the flight of the Southern Cross from California to Australia indicated (to the jingoes, at least) the *possibility* of an air attack upon Japan; and the other was that it was intended as a demonstration for the benefit of the communists who have centered in the largest and most highly industrialized city. I do not vouch for either interpretation, but only pass along the editorial opinion of the leading papers for whatever it may be worth.

The number of students involved in radical activities is difficult to learn. Obviously they, themselves, do not advertise their "dangerous thoughts." One day the Government nervously proclaims "Amazing discovery of a great communist plot in Japan." The next day the same nervousness causes it to minimize the extent of radicalism, or censor the news altogether.

Anyway, the Government has continued the problem serious enough to appropriate 3,000,000 yen for the stated purpose of "improving the national thought." Half of this appropriation is allotted to the Education Ministry. According to the Nippon Dempo news agency, "The money will be used primarily for the establishment of a sort of super-detective system in the schools of the country whose personnel will be charged with the duty of watching the trend of thought. The monitors will report to a central board any evidences they encounter of students giving a thought to the doctrines of extreme socialism or communism. On being reported to the central board, the students will be dealt with properly." That the Government is aware that curiosity attaches to the *verboten* like flies to honey is indicated by this: "The monitors will also be on the look-out for secret societies organized for the purpose of social study research, for it is known that when students are forbidden to take up radical doctrines they will be eager to do that very thing."

If the police are to apprehend dangerous thinkers they must first learn what dangerous thoughts are. So "the Home Affairs Ministry has approved the plan of the Police Bureau to institute a series of lectures for policemen on the subject of dangerous thoughts so that they may be able to detect dangerous tendencies toward radicalism. Several lecturers who āre known to have studied dangerous thoughts but at the same time are immune to their workings, will be employed to lecture to the police."

The number of actual communists among the students is probably small. For all who wish to study social science are not necessarily communists. A Tokio dispatch of July 1 reports "Waseda University was the scene of a near-riot Tuesday afternoon when a mass meeting of 1,000 stu-

dents broke into excited agitation against the bourgeois attitude of the institution. Speakers arose to demand the destruction of the Imperial Memorial Hall. Others attacked the officials for accepting the resignation of a so-called radical professor, Mr. Ikuo Oyama, and the meeting ended with 100 of the students rushing the faculty room, but being shut out. Professor Oyama had been gaining influence among students as a thinker and a leader of radical thought. He had been chairman of the Labor-Farmer Party until it was disbanded last spring by the police. A memorial meeting planned in his honor was suppressed by the university authorities, but on Tuesday afternoon another was held under the auspices of the Oratorical Society for the purpose of commemorating his resignation. The slogans of the meeting were reduction of the financial obligation of students, independence of learning, freedom of research, freedom of speech, and independence of the university."

Nor have demonstrations been confined to the universities. The same dispatch reports that demonstrations had just been curbed at the First Higher School in Tokyo, the Sixth Higher School in Kobe, and the Fourth Higher School in Kanazawa. Agitation at Mita Higher School resulted in the entire student body being suspended for two days to cool off. In a school named after General Yamagata, the most famous of the old order, five hundred students were indefinitely suspended because of "protracted agitation." In every case "thought problems" were involved.

Sometimes professors and university heads have demanded the right of academic freedom. Dr. Onozuka, acting president of Tokyo University, defied the authorities thus: "I simply cannot understand what is meant when they say that a man has a leaning toward the Right or the Left. It is the duty of a professor to study foreign doctrines, however subversive they may be. To conclude from this fact that he has a leaning toward the Left is both foolish and dangerous. To call a man engrossed in the study of Marxism or Leninism a radical is to obstruct the progress of learning."

The State has proceeded upon the theory that since it provides the education (practically all the schools in Japan, certainly the best, are under direct State control), it has the right to inhibit any ideas that might lead to the overthrow of the existing system. Foreigners, until seventy-five years ago, were excluded from the Island Empire; now foreign ideas are proscribed. But as the Tokyo correspondent for the English *New Statesman* observes: "The students denied access to sociological books look upon communism as the most modern form of social structure when they do come in contact with social theories. They know nothing and care nothing for the moderate Labor and Socialist developments of such a country as Great Britain, but devote themselves almost entirely to Karl Marx and Moscow." To me it seemed that the students were less inspired by Russian propaganda than agitated by the economic plight of the masses.

Dr. S. Washio, one of Japan's best known writers, adds another reason why Karl Marx is popular among Japanese students. There is not sufficient demand for university graduates. "About one-half of each year's graduates remain without employment. . . . They are human commodities and schools are factories running at a loss before a dwindling market. An intelligentsia labor problem is created. . . . A by-product of the factory system of education is the development of the so-called dangerous thoughts. This by-product comes from the most sensitive souls and intellectually gifted minds. Their poor old fathers mortgaging their lands, and yet proud of their sons' class records and expecting an ample return on their investment, wake up one morning to read in the newspaper that their sons have been implicated in a communist round-up, and their careers forever spoiled."

If the rebellious students can be said to have an idol, he is Toyohiko Kagawa, Princeton graduate, Japan's most widely-read novelist, labor leader, prophet of Christian Socialism, and a statistician of such repute that the government which fears him must depend upon some of his research. When I squatted with him on the *tatami* floor of his mission settlement in the slums of Osaka he was almost blind from eye cataracts, but his tremendous activity was unimpaired. He counsels the students against Russian communism because of its doctrines of force; in its stead he advocates, and himself lives, the Christian philosophy of love. Many students, more impatient than he, plot for an immediate revolution. But, impetuous or moderate, they believe him the greatest spiritual leader of Asia. He told me that on the following week he was going to Lake Biwa in the mountains to lead a student conference. "And what will be the consequences to you?" I asked. "Oh, not more than a few days in jail," he laughed. He wasn't arrested. The Government has grown chary of making a martyr of him.

And That's Culture!

(*Harvard Lampoon*)

Met a poor guy the other day who was kicked out of Harvard College for cribbing.

He looked on the examination paper of the man in front of him and stole his idea.

You see, Harvard College doesn't think it's right to steal that way. When you do your stealing you want to be a bit cleverer than that.

When I first came to Harvard College I had the funny idea they might like an original idea once in a while. I got that beaten out of me.

In this college there is just ONE right idea in every course. And that is the PROFESSOR'S idea. The professor's idea has been cribbed out of other books.

Now all you have to do, is to read the book the professor's idea is in, slap that down, and you're a success.

As long as you have a good memory and can *remember* the other man's idea, you stay in. If you don't have a good memory and have to refer to notes or look over someone's shoulder, you go out. And that's culture.

This Einstein Stuff

Or, Mr. Eddington, Iconographer for the Religion of Science

By SCOTT BUCHANAN

MR. A. S. EDDINGTON is the Plumian Professor of Astronomy in the University of Cambridge, and he has written four books since 1920, each one of which alone would make that sort of difference inside one's mind that we call an education. His last book is a climax and to a certain extent a summary of what the others contain. Its innocent-looking title, *The Nature of the Physical World*,[1] recalls to the critical mind a knot of ideas that never has been and perhaps never will be untied. It contains nobody knows how many intellectual strands and tendencies in the history of speculation and science. For the sake of illustration: *Nature* is a Latin word whose usage could be restricted to denote the world of Democritean atoms or extended to include the God which the stoics gave to the Christian world; in general it referred to the reality that lay back of appearances. *Physical* is Greek in origin and has almost the same range of meanings that *nature* has in Latin. The intellectual contents of these two words are as nearly identical as words in different languages can have; and yet this title is not nonsensical nor redundant. Shifted to the modern setting *nature* and *physical* become highly attenuated abstractions in a vast system which the Greeks would have called cosmos and which we call the world or the universe. The title can be expanded in terms of the titles of Mr. Eddington's other books somewhat as follows: The Mathematical Essences of Space, Time, Gravitation, and Atoms which Constitute the Stars from One of which We Observe the Rest. This expanded title will not unduly inflate your expectation; in fact it is not quite extensive enough to take in the fringe problems which Mr. Eddington faces. It also gives you some suggestion of the literary difficulties in making the subject matter manifest to the non-mathematical reader. In a literary way this book is a miracle; it is extraordinarily successful in using the freedom of fiction and the arts of poetry to convey essentially mathematical notions.

Perhaps the best preparation for reading any of Mr. Eddington's books would be to practice on Lewis Carroll. Read *Alice in Wonderland* and *Alice Through the Looking-glass* and try to reconstruct from your knowledge of elementary mathematics what Mr. Dodgson was thinking about as Lewis Carroll told the stories. You will then be in a receptive frame of mind to follow Mr. Eddington when he quite deliberately talks about the two tables, the two chairs, and the two pens that he is using to write this book. Soon you will have left the familiar *substantial* world for the sake of understanding the *physical* world. It will have the same monstrosity and intelligibility that you find in *Wonderland* and the *Looking-glass*. You may become intensely homesick for the commonsense world and have great difficulty in getting back to it, as Mr. Eddington himself does, but that is what you might expect—and you may expect many returns of that feeling in the next few years of scientific progress.

I shall not retail the information that you can much more delightfully gain from the books themselves, but I shall try to point out a few familiar mathematical notions that are analogous with those extremely difficult parts of higher mathematics with which modern physics deals. These are analogies that Mr. Eddington takes for granted as common knowledge in his readers. As a matter of fact they are stumbling blocks for most of his audience, and can easily be made as clear as the rest of his exposition. The first concerns the new geometries that are employed in the theory of relativity; and the second concerns the relation of measurement, the instruments, and the sub-microscopic entities that are discussed in the latest theories of atomic structure and wave-mechanics.

The theory of relativity is said to make the force of gravitation a geometric relation in curved or warped space. This sounds like nonsense unless one understands some of the methods used in developing non-Euclidean geometry. It may be recalled that we learned to prove propositions in the high school course in mathematics. It is less often recalled that we performed this process of proof by means of certain assumptions, variously called hypotheses, postulates and axioms; in short something was given from which we drew the proof. "The given" was explicitly assumed in any given theorem, and then for each step in the proof certain "reasons" were given. Both if traced back far enough would turn out to be assumptions or derived from assumptions at some earlier stage of developing the system, that is in some previous theorem. Theoretically, though not often so taught, all these assumptions are to be found in the axioms and postulates at the start, and the demonstrations were merely making explicit in detail what had been assumed very generally to begin with. All this can be stated with another emphasis as follows: The process of proof is the process of specializing and applying the general principles to particular cases. Thus we pass from very general notions of space in the axioms and postulates to specific properties of triangles, circles, angles, and linear magnitudes or distances in ordinary school geometry. We thus learn about specific figures and the relations that hold between their parts in metric geometry, as it is called. The general notions help to make our knowledge exact and explicit, and thus make learning more efficient.

Certain geometers in the last century began

[1] Macmillan Co. $3.75.

playing with this network of propositions, distorting the meshes and adding new dimensions. They found that these distortions were most easily brought about by slight changes in the fundamental assumptions. Geometry which had been so rigid and constrictive suddenly took on almost whimsical versatility. A geometer could sit down with paper and pencil and call into being a most fantastic array of spaces from which Euclidean space was merely a special choice. For some time these creations were looked upon as rather harmless exercises of the mathematical imagination, providing a field for the development of a pure mathematical discipline undisturbed by the need for application. There seemed to be no place for the embodiment of these non-orthodox geometries.

But this was only one interlude. Certain consequences of Euclidean preconceptions had been found in the conventional space of physical measurement. Matter had a Euclidean form, and time could be considered a sort of fourth dimension complementary to the canonical three dimensions. Other spaces were fanciful because their consequences did not contribute to the laboratory. But the mathematician's playtime came to an end when certain of these fanciful consequences were discovered in the attempt to avoid paradoxes that arose from the rise of the newer scientific instruments, such as the famous Michelson interferometer. Alternative "spaces" would justify the supposition that rigid bars change their lengths when in motion and that rays of light bend. The suspicion arose that the new geometries had hidden in their general assumptions not only triangles, circles, eclipses and paraboles, but also forces, motions and even densities and masses, entities that had been hitherto merely "physical." Einstein followed this clue and relativity is founded in a geometry whose demonstrations deduce from purely mathematical notions the properties called forces, densities and motions, one of which is gravity. Figuratively and mathematically speaking, gravitation is a property of a non-Euclidean space. The latest newspaper scoop tells us that electricity and gravitation are together properties of a properly chosen non-Euclidean space. A school geometry should have a Pythagorean theorem about gravity and electromagnetism. This is what it means to say that gravitation is a geometric relation in warped space.

This conclusion is as illuminating as and no more puzzling than if a logician told us that literary styles were determined by the logical structure of the ideal subject matter of literature. The imaginative and creative turns in a tragedy, a comedy and a lyric poem would then be demanded by the laws of thought rather than introduced by arbitrary genius. The movement and life of words would be deductions from first principles as truly as the unity, coherence and clarity of the classicist. So the mathematical physicist has found a systematic connection between geometry and physics, according to which the latter is seen as a consequence of the former. It is the details of this integration that Mr. Eddington presents in the first half of *The Nature of the Physical World.*

The final form of his presentation contains another difficulty unless the reader reminds himself of some appropriate mathematical analogy. He says (page 120) that "Einstein's law of gravitation asserts that the ten principal coefficients of curvature are zero in empty space," and that another group of "ten coefficients vary according to the special case under discussion." This means that there is a complex algebraic, or differential, formula of variables with twenty coefficients or arbitrary constants. This formula might by analogy be called the General Equation for Curvatures. I give it this name to parallel the General Equation for Conics in analytic geometry.

$$Ax^2 + By^2 + Cxy + Dx + Ey + F=O$$

In this we have six coefficients or arbitrary constants, A, B, C, D, E, and F. The general equation itself is not a conic at all, but by substituting values for the coefficients the special conics, ellipses, circles, paraboles, hyperbolas, and pairs of straight lines can be determined. Thus if A, B, and C each equal zero we have a general equation for the straight line, which can again be made specific by substituting numbers for D, E, and F. Other substitutions give us the other conic sections. In the formula for curvature similar substitution will give us the various kinds of space each with its own special properties, or kinds of warping, designated radii of curvature. Of course the Equation for Curvature is much more complicated than the equation for conics involving tensors and other difficult conceptions of specialized mathematics, but the rationale of operations on it is just the same. Taking the General Equation and substituting zero for each of the first ten coefficients, we have the proper stage setting for a world—an empty space suitably warped for the introduction of gravitating masses. These material properties are introduced by giving values to the other ten coefficients which will describe the motions of bodies. Thus the plot of cosmic drama follows the necessities of the stage. Physical laws express geometric relations. It is this that lies back of the weird figures of speech that are necessary for literary expression of relativity theory.

The second part of Mr. Eddington's book deals with the latest developments in atom structure and the much discussed wave mechanics that seem to contradict, or at least limit the sway of the classical mechanics of Newton and his followers. The background of this that gets suppressed in Eddington's account has to do with laboratory techniques and the problem of interpreting readings from dials, as well as esoteric mathematics.

The physicist sets up a piece of apparatus,—in this case the bombardment of a crystal by electrons and tries to measure the angle of rebound of the particles. There is a general field of dispersal with greater effects in certain sectors than

in others, like the splash of drops of water on a stone. The recording apparatus gives a pattern of the effect and equations or Psi functions describe the pattern. The terms in the functions are variables and the problem is to say what they refer to. It fits with the rest of the physicist's ideas to say that they describe the positions and velocities of electrons or ions, but there is the paradox that if we know the positions, we do not know the velocity and vice versa. This is inconsistent with the accounts of ordinary motions given by classical mechanics. The experimentalist must either be content with the description of the field or build up a new account of its constituents. The trend in science is to solve a problem like this by talking about probabilities, just as the insurance companies who wish to know in advance the dates of death of their clients, take recourse to probabilities for large classes of them and make classification by rough medical examination. If they are forced to state further facts about their clients' private lives they talk nonsense and give contradictory or paradoxical advice about health. You can insure only live men, but you know about their death capacities only when they die. Further investigation of the client's vital organs might produce death, as further observation of electronic motions deranges their regular motions. Life and death get peculiar meanings by this kind of treatment—so electrons are made of wavelets, with and without substance, momenta etc. It seems that one better stop investigating if he does not want to blow up all his previous results.

Fortunately there is another way out. The dials and indicators on instruments tell us at least about the instruments themselves and if well built give us back what we have put into them in new forms. In one of his moods this is what Mr. Eddington says. The laws of nature are the formulas which we used to build our instruments and our manipulations of the instrument give us special cases of these laws. Instruments do our thinking for us and only clarify our hunches about nature. Thus science is a mode of speculation which by chance has successful applications.

But in another mood Mr. Eddington talks about nature being spiritual and argues from our ignorance not only to our free will, but also to the freedom of indeterminism of electrons, and from our partial view of things to an all pervading mind.

Mr. Eddington is a Quaker, and that explains everything. He has an inner light which goes out to meet physical light and when they meet somewhere in interstellar space the whole universe is focused in that peculiar combination of poetry, technology, and mathematics that we call modern science. Another combination of these three elements gives us Herbert Hoover's and the engineer's humanitarianism, a terrestrial synthesis. Thus do theological insights become manifest in 1929.

It is good fun to watch the shifts in point of view in this book. There is the august Mr. Newton: "I don't know what I may seem to the world, but to myself, I seem to have been only as a boy playing on the seashore, and diverting myself in now and then finding a smooth pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

There is Mr. Eddington of 1920: "We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint. And Lo! it is our own."

Finally there is a diffused light from the great philosophical tradition which has pronounced itself at previous times of intellectual crisis: that somehow ideas are the objects of knowledge and that as they become clarified, everything else is illumined, including even the warm familiar things that Mr. Eddington calls sensations in the brain. He is not ready to make this traditional integration of his technical information with his speculative imagination, but *The Nature of the Physical World* in spite of his caution betrays such a tendency from mystical Pythagorean numbers to Platonic ideas in contemporary science. This book might well be studied as the contribution of Quakerism to the coming religion of science, and compared with Mr. Whitehead's *Science and the Modern World* as the corresponding contribution of Anglicanism and with Duhem's *La systeme du monde* as the Catholic critique. One need not be religious about one's science, as Mr. Eddington often insists, but since most of us are, it is well that we have competent prophets.

Scholar Worship at Yale

An Analysis of a Baffling Paradox

By GEOFFREY T. HELLMAN

EACH spring, when the annual vote of the Senior class at Yale is announced to an expectant public, it is nip and tuck as to whether it is Mr. Kipling's turn to bite his nails because the boys have voted Mr. Masefield's *Dauber* their favorite poem, or whether Mr. Masefield, muttering imprecations on Mr. Kipling's *If*, will reach for the prussic acid. No less anxious must be those seeming eternities during which Greta Garbo and the Marquise de la Falaise de la Coudraye tremblingly scan their morning papers, and one suspects that even William Howard Taft stops chuckling for a moment as he ascertains whether he is still the biggest world figure. There is only one vote which never changes: year after year Phi Beta Kappa is voted the "honor most desired" at Yale.

Year after year the scholar is thus assured by his fellows that he has attained the distinction for which the majority of them would sacrifice social success, the chairmanship of the *News*, or the captaincy of the football team; year after year metropolitan editors seize upon this fact as proof that, Scott Fitzgerald and John Roach Straton to the contrary, the younger generation is a pretty serious lot; and year after year nine out of ten undergraduates devote themselves to extra-curricular activities to the complete exclusion of serious scholastic effort.

One does not care to think of these rosy-cheeked and outwardly merry young men, carrying towels and buckets in managerial competitions, going on Christmas trips with the Dramat. and the Glee Club, staying up until four in the morning writing conscious or unconscious humor for the *Record* or the *News*, receiving the cheers of fifty thousand voices at the Bowl, while at heart they desire nothing so much as the key which is to grace the waistcoats of the envied tenth of their number, most of whom they do not know by sight. This fearful welter of misguided effort, not to mention the crowning tragedy of those sad-eyed lads whose vigorous but strangely irrelevant efforts have landed them into senior societies instead of Phi Bete, might well bring a telltale moistness into Mr. Beerbohm's eye, and would unquestionably cause Mr. Mencken to blubber for weeks.

The affecting vision of these scores of young men, their lives blighted at the very threshold by a hopeless yearning for an unattainable ideal, is dissipated solely by the realization that they have only the vaguest idea of what they are voting for, and really do not mean it at all. Throughout their college career they have been too busy hitching their wagons to other stars ever to think of scholarship except in terms of a necessary minimum of quality credits. By Senior year they have had occasion to see the defects in the goals they have achieved, and at least to question the utter desirability of ambitions less successfully pursued. Asked what they consider the desideratum, they turn to something of which they know nothing at first hand, sometimes as a sop to their self-respect, but more often for the simple reason that it is beyond their ken, and consequently untarnished. They have heard that Phi Beta Kappa stands for brains; theoretically they admire brains, and they vote accordingly, happily unconscious that their every act belies their word. Ask them whether they believe in God, and they will, never having given the matter a serious thought, at once reply in the affirmative. Their respect for religion and for scholarship has a common basis. *Omne ignotum magnifico est.* If they ever found out who the Phi Beta Kappa men in their class were, the annual vote would show an increasing longing for membership in Dwight Hall, election to the *Yale Banner and Pot-Pourri*, and the presidency of the Mountaineers Club.

This does not necessarily give the lie to that plethora of depressing statistics which proclaims high marks an excellent augur of success in later life. It does not mean that Mr. Lowell of Harvard need withdraw his famous illustration of this point: the interesting correlation of the New Haven and Cambridge grades of Yale graduates who subsequently went to the Harvard Law School. It does not even mean that your chances of breaking into *Who's Who, Men and Women of Our Times, the Encyclopedia Britannica*, or the sailing lists of the *New York Times* will not be increased by membership in Phi Beta Kappa. But it does mean that the ordinary healthy undergraduate is not very much interested in *Who's Who;* that he would rather have a major "Y" than be a potential Man or Woman of His Time; and that, in spite of this, his vote next year will again convince all those who believe in Santa Claus and Calvin Coolidge that the younger generation is a pretty serious lot.

The Plight of the College "Lit"

By FREDERICK A. GUTHEIM

I

I HAVE before me recent issues of several of the leading college literary magazines. They are strangely similar and yet this is not remarkable: they face similar problems. Almost without exception, the marks of the daily struggle for existence are openly displayed—at best, thinly veiled. A great many handicaps face this type of undergraduate journal; many more, as a rule, than its immediate contemporaries. It offers nothing which the buyer cannot get elsewhere. It has little of the provincialism which makes the college daily, yearbook or even humor publication indispensable. It has no organized group behind it as is the case with "special interest" publications such as engineering, alumni, agricultural, athletic or commerce magazines. In many cases it has maintained a cold and distant relationship—if not an actual hostility with the English department. It is consequently as thoroughly orphaned as possible and suffers accordingly.

The college literary magazine cannot successfully appeal to the general student body if it would maintain its literary character, without which it has little excuse for existence. No more conclusive evidence for this discouraging fact can be produced than the findings of any of the numerous studies which have been made of undergraduate tastes in their reading material. It has not the wide appeal and circulation of its contemporaries: an obvious handicap. It is necessarily read and edited by a limited number of students. Raids into the field of the college literary magazine are often conducted by magazine sections of college dailies and by humor magazines. This condition naturally results in a decidedly inferior type of contribution. In some cases this form of competition has caused a literary magazine to discontinue publication entirely.

The literary magazine is often the victim of a cruel and unjust censorship. The present attitude toward sex and sex questions allows almost any kind of flippancy and vulgar jest; but a serious study of a social condition or of the unusual, soberly written for thoughtful people, results in a sensational outbreak. Every thinking editor of a college literary magazine dreads the contribution which he is morally obliged to publish because of its undeniable literary merit but which he knows will create a furor, censorship and possible expulsion. For him it is a struggle between a mythical courage and elementary diplomacy. In most cases the latter is preferable.

The rather vague caste system in vogue at many institutions places the literary magazine on a relatively low level. This affects the magazine in that it gets an inferior grade of staff material. Especially is this true of the business staff. It does not offer the workers the honor which other more prosperous and widely circulated publications do. As a rule it cannot afford to pay its staff members as do other publications. There are fewer social advantages in working on the staff of the literary magazine than on the staff of a larger organization and for many undergraduates work of this sort is primarily an opportunity to meet people. All of this has a very obvious result: an inferior publication.

The present collegiate generation has become accustomed to the plight of the literary magazine and thinks nothing of it. But this condition has not always been the same. Changing times and the changing character of the population of our colleges have placed a strain upon such types of extra-curricular activities as forensics, literary

societies and the literary publications. It will be noted that these activities are all of a semi-studious sort. They depend for the most part upon the exertion of some thought. Contrasted with these activities we find that those which flourish at this time are managerial work, political and honorary offices and foremost of all those positions which are purely social in character.

If it were possible to regain the lost ground by some slight change a different complexion would be cast upon the situation. This, however, is not the case. The institution itself is at fault.

A fairly widespread realization of this on the part of the editors of the various college literary magazines has resulted in a series of feverish, half-formulated and inconsistent moves to regain some of the slipping popularity. We are now witnessing experiments which run the complete gamut of magazine composition. There are "literary magazines" which have reached the final *reductio ad absurdum* and are scarcely to be recognized as such.

Some literary magazines are gaining and some are losing in this period of reconstruction. I will say with some vigor and emphasis that when a college magazine pretending to any literary distinction begins to waver from the beaten path of literature and strolls into slapstick humor, articles on current campus affairs of a transient nature, and material utterly irrelevant to the affairs of an academic community, considered in an intellectual sense, it digresses. But when a sincere effort is made to reflect as accurately as may be the community from which the magazine comes, that, I believe, is progress.

The writers of the college literary magazine should seek to find in their own lives the dramatic, the genuine, the unusual, the exciting. This does not mean that they should write facile tales of fraternity parties, or roadsters and raccoon coats, but that they shall see the comedy, the tragedy, the futility, the value of college life in both its academic and social aspects.

Perhaps this is too much to expect of undergraduate writers. They have been found notoriously poor in creative work. But when they can see the college community as an organism, and can set themselves thinking about that organism, and can creatively interpret that entity as they see it, they will be doing genuinely fine writing.

The undergraduate author should not—and this is vain advice—set out to ape the current literary lions. He must be alone in his field. So many fine young writers have been forced by society to see life through the eyes of another that the sparks of originality and intimate contact with reality are almost extinguished. The result is a rather flat, puerile sort of imitative writing that means nothing, says nothing and is nothing.

The number of undergraduate authors who have attempted to write what they term "realism" is pathetic. Youth does not naturally run to that sort of writing, and until they are able to step out of the influence of contemporary authors in the matter of "style" little may be accomplished.

I do not mean that writers should become provincialized to the campus but that they should become conscious of their own environment. May I suggest that a university is capable of a culture of its own, if not a "civilization."

II

The Texas *Longhorn*, an amiable journal, which takes its editorial problems with a good grace, remarks that "it is difficult, indeed, to fill a (monthly) magazine of thirty-two pages without including a little that verges on hooey."

Students who write well are not the sporting amateurs that their athletic brethren are. The successful college author rarely contributes a manuscript to an undergraduate publication until it has first gone the rounds and come home nobly decorated with rejection slips. Even then the customary attitude seems to be that as long as it has been written it might as well be printed somewhere—anywhere. Nevertheless, this is the source from which much of the literary magazine's contents must be plucked.

Next to this is that classroom assignment which is returned to the student with the cordial footnote: Why not contribute this to the *Lit*? From some of the writing of this sort which has come into the editor's office I have concluded that English instructors have either a poor set of editorial or critical values or a rather cheap and shoddy sort of humor. Probably both. However, this classification also does its share in filling the contribution box each month.

The remainder of the copy usually comes from the civic-spirited editors themselves and from an occasional inspired student.

Naturally, some of this *does* verge a little on hooey.

The *Longhorn* is subsidized by virtue of its connection with the Texas Students' Publications, Inc. It uses no advertisements and that embarrassing gap between the organized body such as alumni or former editors, makes little difference.

Subsidy seems to be the only satisfactory method of meeting the recent changes which have set the literary magazine at a disadvantage. Whether the magazine be underwritten by the university, by some department of the university, by advertisements, by becoming the organ of a group, by private endowment or by some loosely organized body as alumni or former editors, makes little difference.

It is clearly seen that in the face of the shifting character of the college community the literary magazine has fallen from the high and respected station which it held at one time. If we are to maintain the institution, and it seems wise to do so, some compensation must be made to equalize what at this time amounts to unfair discrimination.

In the *Minnesota Quarterly* we have a very typical example of what intelligent subsidy can do for a publication of this sort. It is an admirably edited book and has a placidity which does not amount to smugness and yet which is comforting to see. Although subsidized, the editors specifically state that "There is no supervision of this magazine except in the matter of finances." Under this system things must take on a roseate hue for Minnesota has an enormous literary output.

The *Haverfordian*, published at Haverford College, is an exceedingly reasonable, attractive and well-edited monthly. It is, I believe, one of the best of the undergraduate publications. It does not resort to any of the familiar devices such as faculty articles, drama departments, jokes, freshman supplements or "collegiate" fiction in its effort to attract readers. Coming as it does from a small college the element of intra-mural competition is small. A nearby metropolis furnishes many advertisers. The students form a selected audience of more than normally intelligent readers and this also supplies a better grade of contributor. But in spite of these natural advantages the editor breaks into print with an essay: "The College Lit" which leads one to believe that even here things are not progressing as well as one might suspect.

We must consider as almost a separate class the venerable literary publications at Harvard, Yale and Princeton. In each of these three magazines there are features which mark it from the usual literary magazine. Each of them is aided by a horde of alumni and by the moral support of tradition. The social element within the staff is also more noted here than elsewhere. The same prob-

lems which face the others also confront these magazines but they have different equipment with which to meet them.

The *Nassau* has not escaped the common plight for we discover an editorial "Rejuvenating the Lit" which pretty well sums up the whole matter. We find among other things that Princeton also has the perennial soul who says "Why not print some good dirty stories. Why don't you make it more like the *Tiger?*" The *Nassau* admits that it is directed to the more intelligent undergraduates. But a shifting policy shows the use of faculty-written articles, the addition of a drama department, an enlarged book section, slight changes in format and more frequent use of illustrations. All of these changes seem indicative of a trend toward a magazine of more "general interest."

The *Yale Literary Magazine* has also decided that "Failure to adjust to changing environmental conditions causes collapse. . . ." Hence we find in the recent numbers a changed format, mechanical improvements and the innovation of an art department, consisting for the present of one plate each issue.

The Harvard *Advocate* keeps its tongue in its cheek in the usual Spartan manner, but a change towards articles of "general interest" is noted here as elsewhere. For the benefit of freshmen readers who form a large section of *Advocate* subscribers a Freshman Issue is included.

One very interesting development of the college literary magazine considered in its broader sense is to be found in the *Hound and Horn*, a quarterly which does not invite comparison with any undergraduate publication. It is edited by Harvard undergraduates and draws contributions from students, faculty and others. A generally distinguished tone, reminiscent of the better English literary journals, is found here.

There are two outstanding magazines which have changed from the student magazine into the general regional one. The *Prairie Schooner* at Nebraska is a direct outgrowth of Hartley Alexander's notion that the Midwest is to be the center of a new culture. It is carefully edited with this in mind. The local atmosphere, traditions, institutions, folk-lore and folkways are given careful treatment in story, essay and verse. Not the least meritorious feature of the book is the beautiful unity which thus accrues. Like the *Hound and Horn*, it too is hardly to be considered a college literary magazine except as a rather precocious offspring.

The editors of the *Prairie Schooner* assert that "the work of unsworn and unaddicted writers is fit to print. That is the kind we print. It goes pretty well. Edward J. O'Brien stars the *Schooner* writers in his *Best Short Stories of* 1927 and gives us a one hundred per cent rating along with some of the best magazines in the United States. He has assured us that we have distinctive material." Certainly this cannot be classed as a "college literary magazine!"

At the University of Montana the same sort of thing is being attempted with the *Frontier*. The idea here is not so sharply defined as it is at Nebraska; it has neither the writers, the background, nor the incentive which Nebraska has.

The editors of the *Frontier* have expressed the hope of this venture in these words, "In reality, the early life of this region has yet to be built into honest and significant verse and story." They hope that the *Frontier* will aid in harvesting the literary crop of the Northwest. But judging from the work so far produced it may be said that the movement seems a bit premature.

III

The field of college literary magazines seems to have split into three parts. There are those who are able to adhere to the traditional form by virtue of support from special sources. There are those which have been forced to go outside the walls of the college for writers, subjects, subscribers and editors. There are those which are fighting it out at the present in what seems to be a vain attempt to maintain in an American college the last vestige of serious undergraduate writing.

It is this last group which faces a crisis at the present time.

Charles River Anthology

(*Harvard Lampoon*)

CLYDE PHELPS

Summers I weeded corn in Ohio flat land;
Winters I tramped three miles across country
To study Latin and algebra
In a frame school-house among shanky kids;
All the while I dreamed
Of a great Hall of Learning in the East
Where Youth might sit listening
At the feet of ancient, kindly wisdom.
Then I journeyed to Cambridge
And found little section men and professors
Prostrate before the Brass Calf of Knowledge
And casting their years into the Moloch of Erudition;
Wisdom I saw not, it had fled away.
I had rather reap corn than dead thoughts.

CORNELIUS CARTLEROY

My friends and I worshipped Intellect together;
We discussed the shortcomings of T. S. Eliot,
The gaucheries of Gertrude Stein and of Joyce,
Whether Picasso thought in three dimensions
And if Stravinsky dealt in real ideas;
I collected modernist pottery
And played the clavicord every evening;
For three years I lived in an Ivory Tower.
Then someone asked me if I liked babies
And I could not answer him.

WILLIAM PUDDER

Four years I studied at Harvard,
Living in Watertown,
Eating lunches in the Georgian,
Attending all my classes,
Reading away the afternoons in Widener,
Speaking to section men,
Spoken to by no one,
Until on a June morning I got my degree.
Then I went back to Watertown.

CHARLES GEORGE PUTNEY

Fresh from Wisconsin, with an M. A.,
Eager to learn life's noblest profession—
That of molding young minds,
I came to Cambridge
And studied for the hallowed Ph.D.
English Literature, I had thought,
Was a chief glory of the race
And a handmaid of the humanities.
But early and late I crammed Middle English,
Old Frisian and Early Keltic dialects,
Grubbed and delved in dusty research
Among minor and minimi scribblers
And literary nonentities,
And in three years I was properly rewarded:
I received my degree
And lost all joy and desire of teaching.

Sex Education

And the Jailing Function of the Colleges

By Harry Elmer Barnes

IN SPITE of the all-pervading nature of sexual issues in education we have, in America and in Anglo-Saxon countries in particular, failed to face the issue in a frank, honest and sincere fashion. Formal and respectable education has tried to evade or ignore the progress in sexual knowledge on the part of scientists, natural, medical and social, and has endeavored to minimize the decline in those dogmas and dictates of supernatural religion upon which the older sexual code relied for its justification and spiritual sanctions. In other words, education has tended to adhere to the mid-Victorian outlook in regard to sex knowledge and conduct, whereas, in scientific and artistic circles, such an attitude appears as anachronistic as the doctrines of the astronomers, physicists, chemists, biologists or psychologists of 1850. As a result, the youth of the land and alert adults have alike tended to seek sexual instruction from sources other than the schools, colleges and universities. Some, fortunate enough to have access to reputable psychiatrists and sexologists, have obtained reliable and salutary information of a type superior to that which we can well hope to impart in educational institutions for some generatons to come. The majority, however, have had to rest content with the piece-meal acquisition, in highly informal and sub-rosa fashion, of information often as far removed from scientific fact as from the fictions of mid-Victorian Puritanism. In other words, we have abandoned the older code and beliefs but we have been denied the opportunity to safeguard and guide our new orientation by means of the acquisition of the rudiments of that sexual knowledge so essential to human happiness.

We are faced, then, with the alternative of educating students as to the scientific and aesthetic control of sexual behavior in the schools and colleges or of leaving them to pick up such information as best they may in the form of pseudo-information gleaned all the way from the church to the gutter. It is to be doubted if it is desirable to retain the older sexual mores based upon misconceptions of human nature and the purpose of human life, but, whether desirable or not, it is evident that we cannot hope to enforce them on any large scale or for any considerable time in the future. They were based upon certain supernatural and religious conceptions which are rapidly evaporating in the wake of our present scientific knowledge and our secular and mechanical civilization. When faced with the alternative then of a hopeless effort to retain an archaic body of conceptions and practices and the practical possibility of giving sound information as to rational control of sexual behavior, the choice should not be difficult.

The problem of sex in education is, then, of real consequence because of its multifarious forms of emergence in the curriculum and activities of students and the desirability of imparting sound scientific information on the subject through our educational system; it is equally significant because of the bearing of an adequate knowledge of sexual matters upon human happiness. We need have little patience with those who contend that human happiness is to be identified with unrestrained sexual indulgence, but we should be equally skeptical of the conventional contentions that happiness has nothing to do with sex and that sex expression is a base and evil thing, to be tolerated to a limited degree only in the interest of propagating the human race. It may be freely conceded that there are many other forms of happiness and satisfaction than adequate sex expression and adjustment, but it may with equal assurance be asserted that no human being has attained to full happiness without the proper sublimation or expression of his or her sexual impulses. Neither sexual sublimation nor sexual expression can be safe or approximately perfect unless guided by an adequate command of the essential facts relating to sex. Thus far we have either ignored education in a realm of endeavor where information is indispensable to happiness or have delegated instruction by forfeit to the almost equally deplorable information dispensed by clergymen, Sunday-school teachers, charlatans and bums. Not only does the sexually frustrated person forego a vastly pleasurable realm of human endeavor, but this frustration and denial leads to secondary and related forms of irritations and dissatisfactions which materially reduce his contentment with achievements in other fields.

In addition to its impingement upon all aspects of education and the importance of sex education for human happiness, the general problem of sex in education is well worthy of special analysis for the reason that there is no other aspect of education in which untenable anachronisms are so readily tolerated and in which we are so timid in facing even the rudiments of scientific knowledge and aesthetic considerations. It is an undoubted fact that the greatest hesitation and reluctance in discussion which is to be found at every stage in the whole educational process relates to the matter of sex. The subject appears to provoke as much repugnance and fear in the way of formal discussion as it does charm and eagerness with respect to surreptitious private conversation. It follows that the maximum degree of academic intolerance with respect to freedom of speech, conduct and administration is to be found in considerations relating to sex. Even institutions which are receptive to advanced economic, political and alcoholic liberalism are very wary, if not actively hostile, when confronted by even a moderate version of scientific ethics. What is true of educational institutions in general is also true of individual educators. One is much more likely to find an educator who is possessed of reasonably contemporaneous views on religion, politics, economics or international relations than he is to discover one even moderately hospitable to the mildest form of sexual heterodoxy. Still further, the rare individual in the educational world who possesses civilized views on sex is much more reluctant to express such notions in public than he is to declare with vigor his revolutionary views on politics or economics.

Education Plays the Nursemaid

Those who view our schools and colleges in solemn and literal fashion as being institutions actually designed primarily to educate the youth of the land might regard it as strange that such an attitude should prevail regarding one of those phases of instruction most essential to human well-being. An initial error would exist in their reasoning, namely, the assumption that parents regard the educational system as primarily a place in which their children shall seek preparation for life. More and more, with the development of our complex material civilization and the diversions and distractions which it presents, the educational system, from the day nursery through the college, is becoming a hierarchy of sublimated and dignified institutions of child-care and supervision, thus freeing the parents from this responsibility. A generation

or so ago the home was the center of social, educational and recreational life. There was little incentive to seek recreation and distraction elsewhere and little opportunity to do so if the invitation arose. Today the movies, golf courses, automobiles, dance-halls, night clubs, theaters, speak-easies and the like offer an allurement to even respectable classes which is matched only by the attraction of the saloon for the proletariat a couple of generations back.

Children are a care, distraction and social liability to those who desire more or less complete freedom to participate in contemporary social and recreational activities, and this burden can be only partially removed by turning over children to the care of maids and tutors in the home. To these socio-recreational causes of the breakdown of the home might well be added the fact that in many cases both of the parents engage in remunerative professional employment which takes them out of the home for a greater part of the day. Consequently, in addition to the public schools and state universities, we have developed a great hierarchy of institutions, from the kindergarten through the schools for boys and girls, preparatory schools and colleges, which receive and safely care for children who, while not unloved, prove an annoyance and special cross to the parents who long for freedom from domestic responsibilities. Not satisfied with being rid of their children during the school year, parents have fostered the development of elaborate summer camps for boys and girls which relieve them during the non-school months as well. It is not necessary to assume that the parents are always conscious of their desire or effort to rid themselves of the presence of their children so as to secure greater freedom for themselves. They usually rationalize their procedure on the ground that these residential schools and camps offer decisively better facilities for their children than can be obtained at home. It need hardly be pointed out that the same changes in civilization which have made it desirable to be rid of children have brought that increase in prosperity which has made it possible to send the progeny to these expensive residential institutions. In the case of parents who have not wished or been able to send their children away before college years there is a strong desire to feel that the institutions of higher learning to which they consign their offspring will be safe places of custody.

Hence, it has come about that the chief function of education in the minds of the parents is the jailing function. This is particularly true of the parents of children in college preparatory schools and in the colleges. Children at this period of development are peculiarly hard to manage and simply radiate problems due to puberty and adolescence. The parents are glad to pass on the responsibility for their control to the educational institutions. The college, then, becomes the analogue of the reform school and reformatory for a somewhat less incorrigible but far more numerous element of the same age period. The colleges accept the jailer's responsibility and formulate their rules accordingly. College regimentation and administration are controlled much more by considerations incident to successful jailing than by concern for intellectual stimulation. There are rules about residence and absences which in some cases are almost as rigorous as those in the more liberal correctional institutions. Smith College students going to dances at Amherst are much more closely guarded than were the members of the Glee Club of Portsmouth naval prison when making their trips to nearby towns under Mr. Osborne's regime.

The success of the college is measured in no small degree by its demonstrated capacity for executing this function of safe segregation of youth. If a college succeeds in turning out class after class with few or no casualties, scandals or disappearances, even though the pretense to educating the inmates is obviously a hollow mockery and a glaring sham, the administration is praised as brilliantly performing its pedagogical duties and fully discharging its social responsibilities. On the other hand, should a courageous, energetic and stimulating college president develop an almost unique degree of intellectual interest on the part of the students and nearly succeed in actually educating a small minority of the student body, such unusual and Herculean achievement would be immediately nullified in parental opinion if one eccentric or over-buoyant student should succeed in making an escape or should involve the college in some untoward scandal indicating possible laxity in discipline. The efficiency and status of college professors are also primarily determined by their relation to the promotion of the success of the institution in securing safe segregation. A professor, however boring, monotonous and unstimulating to the students, is regarded as a valuable member of the faculty if he creates a quiescent attitude on the part of the students and by his somnolent influence reduces the possibility of student recalcitrance or insurrection. On the other hand, let a brilliant and active professor stir his students to independence of thought and action and he becomes a challenge to the whole system of institutional regimentation and is likely to be let out at the earliest opportunity. It is a situation identical with that which pertains in the penal institutions, where the efficiency of the warden is believed to be in indirect ratio to the number of escapes. Irrespective of the fact that the grossest forms of brutality and corruption may prevail, the warden is judged to be a good one if he reduces escapes to a minimum. On the other hand, an honest and intelligent warden, who is able to secure a high ratio of actual reformation among his inmates, will be adjudged a failure if a few convicts escape prematurely from custody.

The Disturbing Element

Now sex interests and activities are among the impulses most provocative to infractions of discipline and possible flights from academic custody. They represent the type of suggestion and temptation most feared by both parents and academic administrators. Sex causes the parents the greatest amount of uneasiness in regard to the safety of their children while segregated in the collegiate gaol, and it is likewise the thing which brings to the collegiate authorities the largest amount of worry, lest their performance as academic custodians should leave much to be desired in the eyes of the parents. Drinking, smoking, gambling and motoring represent other sources of nervousness, but they are all dwarfed by comparison with the menace of the sex urges of the ardent and curious folk of preparatory school and college age. Education, as conceived by both parents and the general run of college authorities, presents no challenge to the jailing function, but sex threatens it at every turn. Therefore, it is easy to see why both parents and college authorities are likely to turn a deaf ear to any plea to introduce rational sex education and sex conduct in the educational world.

Of course, one would be supporting the absurd and preposterous if he were to attempt to derive the whole opposition to sane sex education from the single source of the custodial psychosis in education. There must be taken into account the superstitious beliefs of the parents in regard to sex, derived from their religious training, a point of view which is often shared by the college authorities. To this must be added the almost universal pedagogical assumption that anything immediately serviceable and practicable in the way of education is non-

academic or anti-academic. But it would be equally absurd to overlook, as most commentators do, the fact that safe segregation is the chief function of the preparatory school and college today and that the aversion to sanity in sex is due in no small part to its challenge to that student docility and immobility so essential to the smooth working of the educational hoose-gow.

The jailing responsibility falls particularly heavily upon the authorities of women's colleges. Women are regarded as more frail as well as more exposed and susceptible to temptation than men. The custodial duty becomes much more urgent here, and there is much more insistence upon endless rules and regulations limiting the freedom and mobility of female students. Nothing is more absurd than the prevalent conception of the "freedom"—almost anarchy—of college girls today. With the exception of Barnard, Hunter and certain other metropolitan and largely non-residential women's colleges, the students are veritably enmeshed in restraining rules of a type which have long since been abandoned in men's colleges. This is not because the authorities of women's colleges are less enlightened than the administrators of men's colleges; the reverse is more often the case. The contrast in extensiveness of rules is to be explained upon the ground of the greater trepidation of parents in regard to their daughters and their insistence upon a more perfect and complete execution of the jailing duties with respect to female juveniles. When a girl happens to revolt against this regimentation and bolts from custody, the institution is quite unfairly accused of inadequate rules and regulations, when it may have actually been the excessive rules and regulations which drove the fugitive girl to desperation.

Not only do parents tend in general to put the jailing function of a college far in advance of its educational responsibility; most parents are even fearful of real education. As Mr. Mencken has well said, nothing is so shocking to a parent as to discover intelligence in his child and nothing could be more repugnant to him than to envisage sending his child to an institution that proposed actually to educate him, namely, really to make him more intelligent:

> One of the most amusing things in life to a bachelor is the horror that overcomes his married friends whenever one of their children turns out to be intelligent. They feel instinctively that the phenomenon offers a challenge to their parental dignity and authority, and when the child they suspect actually *is* intelligent it certainly does. For the first thing the youngster who has succumbed to the un-Christian vice of thinking attempts is a critical examination of its surroundings, and directly in the forefront of those surroundings stand the unfortunate composers of its being. The result, only too frequently, is turmoil and disaster at the domestic hearth. Children, as every one knows, are "ungrateful." So, argue judges and hangmen, are messieurs the condemned. Even the most intelligent agents and instruments of the Life Force are thus full of alarms when their progeny respond to Mendel's law: the very vigor and independence of judgment which they regard as their own most precious possession affrights them when it appears in their issue. I could tell some curious tales in point, but had better refrain. Suffice it to mention an old friend, extremely shrewd and realistic in all of his thinking, who was happily proud of his very intelligent daughter until, at the age of sixteen, she threatened to get a job in a shop if he sent her, as he proposed, to a finishing-school. Then he collapsed in horror, despite the plain fact that her ultimatum was an excellent proof of the intelligence that he was proud of. As man, he admired her differentiation from the mass. But as father he was made uneasy by her sharp departure from normalcy.

Education, as the average parent conceives of it, is subsidiary and accessory to the custodial objective. It is designed to make young persons more amenable to segregation while inmates of an educational institution and to make them docile and well regimented citizens when their school and college days are over:

> What ails all these bogus martyrs (liberal teachers discharged from colleges) is a false theory of education. They seem to believe that its aim is to fill the pupil's head with a mass of provocative and conflicting ideas, to arouse his curiosity to incandescence and inspire him to inquiry and speculation—in the common phrase, to teach him how to think. But this is surely nonsense. If education really had any such aim its inevitable effect would be to reduce nine-tenths of its victims to insanity, and to convert most of the rest into anarchists. What it seeks to do is something quite different—something, in fact, almost the opposite. It is financed by the state and by private philanthropists, not to make lunatics and anarchists, but to make good citizens—in other words, to make citizens who are as nearly like all other citizens as possible. Its ideal product is not a boy or a girl full of novel ideas but one full of lawful and correct ideas—not one who thinks, but one who believes. If it actually graduated hordes of Platos and Nietzsches it would be closed by the Department of Justice and quite properly.

Even the unusual parent who actually desires to have his child educated tends to shun the notion of having him thoroughly and accurately informed in regard to sex. He believes that there is but little information known or essential to impart in this field, namely, that which he accumulated in part from his grandmother, in part from the Sunday-school and in part from the barnyard or the street gang. Scientific sexology, if he has even heard of it, is regarded by him as identical with free love and the inculcation of the belief in communism in women. Therefore, the rare parent who actually desires to have his son or daughter educated is likely to be as averse to sex education as the rank and file of parents who want their children safely segregated and abhor sex stimulation as a disturbing influence in the college gaol system. The opposition of parents to sex education thus produces a sort of vicious circle. The parents are usually grossly ignorant, biased and intolerant in regard to sexual matters and hence resent or obstruct any adequate sexual education of their children. Yet parents can scarcely be intelligent unless they receive some sound information in the educational process. One generation of parents, by denying their children sane sex education, only help to produce another generation of bigoted parents to pass on their ignorance and superstitions to succeeding generations. The only way to make any marked progress is for college authorities to defy parental opinion and courageously inculcate information. But college authorities naturally desire to be esteemed as safe and successful, and hence they usually shy off this delicate and dangerous field. Further, college authorities and faculties, being a product of the educational system which we have all too briefly characterized, often have neither the capacity nor the inclination to do much in the way of supplying adequate and accurate information in regard to sex issues. One trouble has been that the pedagogical class as a whole has tended to be notably lacking in emotional qualities. Dr. Schmalhausen has well emphasized this point:

> In relation to professional thinkers,—the professors and the academicians,—a special selective tendency is at work to assign positions of importance in our institutions of learning to those persons whose human nature is not richly endowed emotionally. No man has ever been selected for a university job on the ground of his exceeding compassion for his fellow men. No woman has ever been honored with a professorship because of her loyalty to love. Men and women whose human nature is intense, emotionally sincere, erotically lyrical, sympathetically deep, are simply declassé. Our institutions of learning are houses of refuge for men and women who are emotionally unfit for any of the more vigorous and realistic burdens of life: chalk-laden pedagogues, peddlers of anemic platitudes, sterile grammarians, cowardly passionless humans all.

At least some brief reference should be made to the protective psychosis which is closely related to the jailing objective in education. The custodians of educational

morals and the critics of liberal educational policies take as one of their leading premises the assumption that college students should be adequately protected against lecture references and reading assignments that may prematurely inform them on sexual matters or unduly stimulate their sexual curiosity. For a professor to refer serenely and objectively in his lectures to divorce, adultery, prostitution, homo-sexuality, auto-eroticism or matters of this sort or to assign for reading such books as Bertrand Russell's *What I Believe*, Freda Kirchwey's *Our Changing Morality* or Havelock Ellis' *Little Essays of Love and Virtue* is regarded as a grave breach of academic discretion and good taste. One might well debate the question of the evil of acquainting students with such information, even granting that they were actually unfamiliar with it. As James Harvey Robinson has well observed:

> I am opposed to all censorship, partly because we already have Draconian laws, and police willing to interfere on slight pretense in cases in which the public sense of propriety seems likely to be shocked; partly because, as Milton long ago pointed out, censors are pretty sure to be fools, for otherwise they would not consent to act. Then I am a strong believer in the fundamental value of sophistication. I would have boys and girls learn early about certain so-called "evils"—and rightly so-called—so that they may begin to reckon with them in time. I have no confidence in the suppression of every-day facts. We are much too skittish of honesty. When we declare that this or that will prove demoralizing, we rarely ask ourselves, demoralizing to whom and how? We have a sufficiently delicate machinery already to prevent the circulation of one of Thorstein Veblen's philosophic treatises and Mr. Cabell's highly esoteric romance. For further particulars see the late John Milton's "Areopagitica" **passim.** To judge by the conduct of some of our college heads the influence of this work is confined to a recognition of its noble phraseology, with little realization of the perennial value of the sentiments it contains.

The amusing and preposterous aspect of the protective objective lies, however, in the assumption that those to be protected are innocent of sexual information and free from sexual stimulation and that such material as that mentioned above would have high horse-power in the way of exciting students and impelling them to immoral acts. Does any sane person imagine that a person of college age who has been permitted to attend the movies and theater and to read the newspapers is ignorant of the existence of divorce, adultery, prostitution or more juvenile forms of sex expression? Does a group which reads our modern sex novels, to say nothing of the great erotic classics from Ovid to Frank Harris, need to be protected from the sexual incitement likely to be derived from Havelock Ellis or Bertrand Russell? Do students who gather almost daily after dinner and on rainy Sunday afternoons to exchange sex anecdotes and disburse sex information in a super-Rabelaisian manner need to be protected from a few dry references to the most rudimentary facts of sex in the course of a scientific and technical lecture by a professor who is likely to be far less acquainted with the sex life of today than his or her students? Imagine the participants in college "smut sessions" being "protected" against the contents of the most erotic college lecture on record in the history of pedagogy! If one accepts the philosophy of protection and coddling for college students, then he should start by protecting them against the influences of their home life and their fellow-students, which are certainly more inciting than college courses, even courses in genetics and domestic relations.

All of this would need to be revolutionized if we are to conduct education in a sensible fashion and prepare students to live in a free world. If students are not going to live in jails and according to penal rules after they graduate, it is obvious that the collegiate jail is no place in which to prepare them for the responsibilities of life. The great majority of college students either marry soon after graduation or, if they postpone marriage they contract it on the basis of the information and training they have received from college. Few of them carry their life training or education beyond the collegiate period. If they are not prepared for marriage during college days they are not likely to be at any later date.

Euthenics Week at Vassar

By CAROLINE G. MERCER

THE CONTRIBUTIONS of the older sciences to the new subject of Euthenics were defined by the distinguished speakers who came to Vassar for the dedication of the Minnie Cumnock Blodgett Hall of Euthenics. Although the building has been open only since September, the science of Euthenics has been a part of the Vassar curriculum since 1922 and for three summers, Institutes of Euthenics have been open to men and women from all parts of the country. As long ago as 1910 Dr. Ellen H. Richards, a Vassar alumna, used the term to designate "the science and art of improving the human race by securing the best external human influence and environmental conditions for the physical, mental, and moral development of the individual." As a college subject, it was, to quote Miss Annie Louise MacLeod, the first chairman, "an attempt to focus the attention of educated women upon the contributions of the natural and social sciences towards human welfare and world harmony." As a study it is not so much an academic "department" as a grouping of all those subjects which refer to the problem of understanding the individual's reaction to his environment, or the possibility of modifying the environment to improve the individual. In its largest sense, too, as Mrs. Richards saw it, and as Vassar sees it, Euthenics means not only study, but the application of its results to the difficulties of human beings.

The lectures of the dedication week suggested many sciences which enter into the process. The first speaker, Dr. Howard Washington Odum described the working-out of a Euthenics project by the University of North Carolina, which is attempting to lessen the great discrepancy in parts of the South between the possibilities of race and environment and the actual wastes and maladjustments which exist. Biochemistry is of great importance in the solution of a Euthenics problem, said Dr. A. P. Mathews of the University of Cincinnati Medical College: to control of the environment it contributes its studies of sewage and waterworks, to the observation of the individual its research into heart-beats and endocrine secretions.

Applied psychology and psychiatry are factors; Dr. Lloyd Thompson of Yale pointed out the all too partial character of Mental Hygiene, with its emphasis upon the individual, which Euthenics co-ordinates in a larger study, by considering the man and his environment. Dr. Walter Van Dyke Bingham, of the Personnel Research Federation described the process of applying psychology in the special phase of adjusting the two sciences.

To Euthenics Anthropology contributes its method of deduction and its study of the structural adaptation of man; Dr. Richard Swann Lull of Yale gave his lecture on some of its results. In another field of research, into the health records of school children, Dr. John Detlefsen attempted in his address to define the relative limitations to individual development imposed by heredity and by environment. In his particular work he discovered that while eighty per cent of Malocclusion of teeth was due to heredity, there was work for the reformer in correcting the dietary causes of other deformities.

One meeting of the Institute, at which the speakers were Dr. Isabel Bevier of the University of Illinois, and Dr. Katharine Blunt of Chicago, considered Home Economics. The method of Euthenics, as President MacCracken pointed out in his dedication speech, is very different from that of Home Economics, the function of the larger study being to inquire into the principles which are back of Home Economics.

Control of environment involves also the understanding of the modern trends in architecture and design; of some of these Mrs. George Draper spoke. Another very important aspect of control is public health work; Dr. George E. Vincent of the Rockefeller Foundation described the possibilities of intelligent leadership in this field.

That they might see the relationship of all these sciences to Euthenics, and understand the college policy, guests at the lectures were given an essay on "The Meaning of Euthenics" written by Miss Helen Lockwood of the English Department. It defines the integration which Vassar hopes to make in her new department, built upon the same basis as that of the recently announced Institute of Human Relations at Yale. The scope of the two is of course different because Vassar has not the resources of medical and law schools, which the larger university can draw upon. As President Angell of Yale puts it, the new Institute is founded upon the belief that "the living human body and the human mind are not separate, but interdependent identities, and that similarly, the individual and the social group can be understood only in relation to each other." Vassar, furthermore, adds to "understanding" the further element of control, the true efficiency which is based upon a knowledge of how to see the problems of modern life and how to go about solving them. The undergraduate is to acquire this efficiency by having to analyze actual situations, in scientific observation or on the other side, to apply her knowledge to new practical problems.

This integration of practical and theoretical is a refreshing experience to many of us, particularly if we just missed the progressive school in our lower training and have been working for years in "pure" learning. Getting out of the academic mold,—thinking and doing together,—is a new education for us. Euthenics gives us, too, a change to make studies less time-worn than "the love poetry of Byron" or "Inns of Dr. Johnson's time" and our self-respect increases as we do a piece of work which is a real contribution to knowledge. The people who are taking their major work in Euthenics—and the number is growing every year—probably do not all have the maturity of mind, or the objective point of view, to realize that they are sharing in the new American Education, that their courses are "designed to bridge the gap between the world as the layman sees and tries to manipulate it, the world as science shows it to function, and the world as the acedemic theorist presents it," to quote from the essay. But they are deeply interested in the lines which they have chosen to follow out within the broad field of Euthenics, and eager to face and solve the problems which they meet.

Unfortunately the Euthenics Week left quite as uninformed as before the students who do not major in Euthenics, for the audiences were largely students in the subject, faculty members and invited guests. Being uninformed, the large mass of the college, as I discovered by inquiry, has a very dim impression of the whole idea of Euthenics. Many of these very uninformed are actually taking courses which fall under Euthenics,—Child Study, or Social Psychology,—without realizing that the term stands for the processes which they themselves use.

Negative reactions to Euthenics appear, however, in many thoughtful girls, not unaware of its existence. In this day none of them escapes using the characteristic technique of Euthenics,—the co-ordination of subjects, the method of deduction, formulation, and application,—for it appears in the arts and sciences, however "pure." But the content of Euthenics is not so widely accepted. There is a type of mind which before it can be objective about man and his environment, must achieve some more subjective integration; not all students find a completely satisfying personal release in the mere co-ordination of knowledge and practice. Some of them will probably always be more interested in art and science than Euthenics. They could be excellent dietitians and psychiatrists, but they prefer to experiment with the bacteria phage, or study descriptive writing for the pleasure of finding the right word.

Their attitude does not render less important the other aspect of liberal education which Vassar has placed in her curriculum as Euthenics,—the application of intelligence to scrutiny and control of the pressing actual problems of our civilization.

The Intercollegiate World

No Recall

GENTLY, but none the less firmly President M. Lyle Spencer of the University of Washington has vetoed the proposal strongly urged by the student body to the effect that Coach Enoch Bagshaw be dismissed, in spite of the fact that his contract has not yet expired. (*The New Student*, February, 1929). He reminded the students that the immediate control of the "University of Washington is a right properly given by state law to the regents and the faculty. It is my desire to assist in developing a better athletic policy in the University, as I hope to do also in student government, and I shall be glad to co-operate with you in these respects. We cannot make a start, however, by a violation of contracts. If this contract is broken now without sufficient cause, any such contract in the future may be broken whenever the coach becomes temporarily or permanently unpopular. We cannot afford to establish such a principle in this University."

Case Study

ONE HUNDRED AND TWENTY-FIVE students representing fourteen New England colleges made a case study of the New Bedford textile strike over a recent week-end at East Northfield, Massachusetts. Professor Harry F. Ward, of Union Theological Seminary presided at the meeting which was, in effect, an attempt to find out what this important event afforded in the way of education for the student interested in religion.

Speakers from New Bedford covered every angle of the situation. After Professor Ward had stated the social and economic issues involved Mr. William Batty, secretary of the Loom-Fixers Union, spoke in behalf of the "moderate" wing of the workers. He said that the strike was unique in its lack of violence, its unanimity, its duration and the unruffled composure of the strikers.

Next, Mr. Edward Drake, president of the New Bedford Chamber of Commerce, minimized the importance of the strike, speaking, of course in behalf of the business men. His remedy for New England's economic depression was a more favorable tariff schedule.

Communism was next given a hearing. A left-wing speaker called down a plague on both the houses of capital and moderate labor because they sought to preserve the *status quo*. "They have no solution," he exclaimed, "the textile worker knows very well that the labor question can't be solved by getting his feet under the same table with the boss."

What makes this meeting significant is that it is one more unofficial attempt to bring education closer to reality. To bring a concrete situation of this sort into a classroom and subject it to the scrutiny of undergraduates is entirely in accord with progressive educational principles.

B. W. A.

"BACHELOR OF WORLD AFFAIRS"—that is the all-embracing title of the new degree which the Floating University has created to crown its distinctive type of education. The ordinary B. A. and A. M. degrees are now offered, too, but the Bachelor of World Affairs will be the exclusive product of that unique university whose home is the billowy deep.

When the student qualifies for this degree he will have gained, the Floating University believes, "sufficient background in international relations and public affairs, adequately to prepare him for United States consul or diplomatic service, or for effective work in an international corporation." The degree is offered in a two-year or four-year program. The two-year course, for juniors and seniors, offers a thorough training in the fields of History, Government, International Relations, International Business, and Sociology, all these subjects being correlated and given from the point of view of the world as a unit. To get this degree the student may take his first two years at a land university in preparation for two years of intensive work in the World Affairs division of Floating University, or he can take the entire four years as a member of the student body on the yearly cruise.

Perpetual Student

WILLIAM CULLEN BRYANT KEMP, "perpetual student" at Columbia University, is dead. At the age of 78 this learner who spent over twenty years at the feet of the professors becomes alumnus of a world that was, for him, mainly a campus. After his freshman year, 1868, there was an interlude in his education during which he acceded to his father's wishes and went into business, but on his father's death he returned to his beloved studies. He reaped the degrees of LL.B., B.A., A.M., LL.M., and B.S. If he had taken the trouble to write a thesis he might have added a Ph.D. to this list. His last registration was for the winter session of 1922, and but for "unpleasant newspaper notoriety" he would have registered for the spring session of that year.

Of course the newspapers continually plagued him, and set all sorts of stories afloat concerning the reasons for his perpetual study. One was to the effect that he became a constant reader of required books because of a bequest which provided him with an income of $2,500 each year that he registered. It is very likely, as the *Columbia Alumni News* observes, that the secret died with him.

Whatever the reason may have been, we beg the next person who contemplates a life of degree-gathering to consider the Floating University. Provided that the itinerary is changed occasionally we, at least, are able to understand and appreciate that sort of perpetual studenthood.

Realism in Debate

DEBATE, that chronic invalid among college activities, may be eventually rescued from the dry formalism of the debate coaches by those who are interested in subject matter first and the technique of public speaking only incidentally. Here and there students are becoming interested in forensics, not as a process of sawing the air with carefully measured gestures and of displaying a bundle of lawyer's tricks, but rather as a means for arriving at the truth of problems that vitally interest the contestants.

Yale's debate team, for instance, will travel to Porto Rico to argue the Platt Amendment with the students of the island university. The Platt Amendment is a living issue in that region and the event will no doubt attract as much attention there as a basketball game does in an American university.

Another unconventional use of oratory is involved in the model leagues of nations that are held in eastern colleges each spring. On February 23 and 24 delegates from fourteen colleges of New York, Pennsylvania and New Jersey met at Vassar to participate in such a meeting, while in April another meets at Mt. Holyoke to settle the Bolivia-Paraguay boundary dispute.

What would happen if this idea were extended and the students of this hemisphere were called together in a Pan-American Congress of Students? That would be an accomplishment this generation of students might well be proud to be remembered by. The least of its effects would be the tremendous boost it gave to this new type of debate. Far more effective would it be in giving an international airing to subjects that are too often soft pedaled in conferences between nations. We have no silly notions about the magical ability of youth to solve over a week-end the vexed questions of the world when older heads have so miserably failed. Youth is as prejudiced and provincially minded as age but it has the virtue of frankness and perhaps a greater degree of willingness to consider abstract ideals of justice

rather than brute force. Certainly we ought to try one more method of spreading good will. After having sent a "good will ambassador" out to make neighborly calls in a battleship it is not so unrealistic and romantic for *The New Student* to urge a conference of good will ambassadors from the colleges and universities of North and South America.

Censorship in Canada

ANOTHER college editor has been dismissed for writing candid editorials and another campus has been split apart over the question of censorship. The epidemic of editorial dismissals has visited Canada and deprived Mr. L. J. Ryan, a senior at the University of Toronto, of his job.

As usual, differing interpretations of the duties of the college editor lie at the bottom of the trouble. Because he capped a series of outspoken editorials with a frank discussion of what one student newspaper called the "ubiquitous practice of petting," Mr. Ryan was deposed by a student government which, it seems, was driven to the action by the governing body of the University. Thereupon Mr. Ryan, who appears to be a very militant young man, raised the issue of a genuine, uncontrolled student government. His case was championed by the *Toronto Evening Telegram*, which gave over a section to the deposed editor and his staff.

The student senate selected a new editor and a new staff. The students signified their distaste for this "strikebreaking" sheet by making a bonfire of it on the campus. And after a period of deadlock Caput, a body composed of several deans and the university president, stepped into the controversy and promised to make a thorough investigation of the entire question of student government.

Judging from the amount of space devoted to this controversy in the Canadian student papers, and by the impassioned editorials in behalf of a brother editor, censorship in one college has become an event that every college journalist views with alarm. The editorials of the *McGill Daily* were especially outspoken. The *Daily* had its own correspondent on the scene. "It is absurd," commented this paper editorially, "to suppose that undergraduate opinion will always be of a balanced and staid maturity. It is also absurd to attempt to regulate everything that is expressed by undergraduates. The paper is supposed to represent *student* opinion, and we consider that every undergraduate in Toronto has a right to protest, whether they actually agree with the editorial or not, against the invasion of autocratic authority."

Lampooning Harvard

LAMPY has done it again. Each year the historic Harvard comic puts forth one issue calculated to cause a stir: once it precipitated the dismissal of a liberal professor during the post-war red hysteria; another time it brought down upon itself the fist of Boston police censorship; again it caused a breach in athletic relations between Harvard and Princeton. This year it turned loose an indiscriminate charge of satiric buckshot on all the Harvard educational reforms of the past ten years and particularly on the new House Plan, made possible by an $11,000,000 gift from Mr. Edward S. Harkness, whereby Harvard will be subdivided into colleges somewhat resembling those at Oxford.

Modeled on the communistic *New Masses* the March *Lampoon* airs what the Harvard *Crimson* testifies are all the "grumbled protests, the soured ambitions, and the hushed scandals that have been rife in the dormitory 'bull sessions' for the past decade."

"It is a ripe hour for asking questions," proclaims one writer. "Let two sides of the present issues be discussed. And let the protestants be answered, if they make themselves heard, and if they *can* be answered. Enough of edicts from the fog-wrapped heights! Harvard is more than a one-man plant or even a ten-man plant. It has its thousands of workers and former workers. Their cries should count for something.

"In a sequence rapid and unexpected, four measures have been foisted on the under-dogs: the Divisional system, the language examinations, the Tutorial scheme, and the Reading Period. Some of these may be all right. We think none of them are as they now function. But what concerns us at the present moment is the latest and worst enactment come to join the list, the Harkness House Plan. It is an amazing thing. It would break up the factory into a number of branch plants. Size is displeasing to System. An army is hard to control unless it is divided and subdivided from regiments down to squads. A nation is difficult to oppress without Fascistic district organization. And just so a force of employees require supervision, espionage, and the gang master to snap them up on their piece work.

"I Fear the Greeks Even Bringing Gifts"
From the Harvard Lampoon

"A Henry Ford of Education has conferred these blessings upon Harvard. What angers us is that he has done so out of a clear sky, irretrievably, and there was no one to cry 'hold!' And the reason there was no one is because silence and secrecy clothed his approaching action.

The "Henry Ford" mentioned here is Mr. Harkness, who comes in for several shafts of ridicule. "Now that Harkness has shelled over a sufficient number of berries, we have got to put on the glad rags and make him an A. M. or Ph. D. the way we did Baker," *Lampy* complains.

"Becoming a Ph. D. is the same kind of business as getting yourself created a movie star, if you get what we mean."

As was reported in the December issue of *The New Student*, the *Crimson* is also inhospitable to the new plan. Like the *Lampoon* it believes that many of the Harvard reforms have been a mere multiplication of machinery. The undergraduate daily deplores "the philanthropy which, blind to the notorious inadequacy of the tutorial staffs, professorial salaries, and even lecture room facilities, would contribute millions toward the realization of an unneeded and, to some extent, undesired residential experiment."

All three student publications have now paid their respects to the House Plan: *The Crimson, The Advocate,* and *The Lampoon. The Alumni Bulletin* stands behind President Lowell. As far as can be determined it would seem that the older alumni are for the change while the younger alumni and those students who are articulate are against it. The reasons advanced by the dissenters range from the sublime to the trivial; from a fear that the social emphasis in the new houses will put an end to Harvard democracy to a sentimental apprehension that student loyalty to the college as a whole will be displaced by loyalty to the various houses. Whatever the reasons given, it would seem that President Lowell has a situation on his hands commensurate with that at Princeton when Woodrow Wilson tried to abolish the side shows.

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The Mail Box

Concerning Mr. Barnes and Mr. Harding

Sirs: I have just finished reading "Science and Her Spokesmen," by Harding in your February issue. The writer is a member of the American Association and its Section of the History of Science, and attended both of its sessions at the Academy of Medicine. The audience was a distinguished one and a really intelligent one—even including myself.

I am stunned not alone by the attitude but the words used by Harding anent Barnes—Barnes' discourse and its effect. I do not know your correspondent—but I know that he is deliberately guilty of malicious distortion. Or else he is guilty of mental confusion or the vigorous violation of the 18th Amendment.

These are unquestionably strong words and I use them reluctantly. But Harding leaves no choice. Others present at the sessions agree with me. The malice in Harding just exudes from each word. What personal contention he may have with Barnes, I know not—but that is no exuse for his spasm of hate in your columns. The apparent flippancy resorted to by Harding in commenting even upon Barnes' personality can have but one meaning to any reader. Harding simply hates Barnes. Indeed—it is rather unfortunate for *The New Student* to have allocated to him this bit of correspondence. Of course, *The New Student* can have no way of knowing the private prejudices which motivate even a "research chemist."

The writer is a physician and also tries to be a careful student—has done a little writing and a little lecturing. I make mention of this to offset any impression that the writer may be an altogether unintelligent and unobserving person.

Again—the sessions were interesting and scholarly indeed. Of least value was the address of that unique and jolly Irishman who is perhaps the American counterpart of the English G. K. C.—Dr. James J. Walsh. They have a very boring obsession, and an obsession it is—the Papacy. But unquestionably the high-water mark was reached by Barnes—his survey of the great epochs of thought and systems—the implications of knowledge and belief upon human conduct throughout the ages and ending with the inferences to be drawn by reflective and thinking men from the present status of science and philosophy. Truly—a social historian spoke! From primitive forms to more advanced supernaturalism; from individual and social morality to mental hygiene.

One must not necessarily agree with Barnes and doubtlessly there were quite a number who could not travel all the way with him. But the address was superb as it was fearless and unafraid of vested influence. The audience was kept on tip-toe, intellectually speaking, during this all-encompassing survey of the social significance of our present knowledge. When Barnes finished there was an applause—quite different from the perfunctory one which greets every speaker. It was an applause for the articulateness of the speaker—and applause for the release that many felt of having their own half-hidden ideas and opinions expressed—which they could not or would not express.

Professor Hemmetter of Baltimore (who also read a paper) said to me personally in commenting upon Barnes—"Wonderful and *furchtlos*." Dr. Brasch of the Smithsonian Institute and Secretary of the Section, with whom I spoke in the corridor, said this to me—"Barnes is remarkable." In the lavatory of the Academy, Welch of Hopkins spoke to one (unknown to me)—"What do you think of Barnes' talk?" The answer was—"blunt but colossal." Welch nodded. I could enumerate many more items and comments if it pleases you, Mr. Editor.

Then to read our man Harding in something like this;—"casting hand grenades—among quivering bodies of those present, with occasional brief intermissions—to glance around at the slaughter and make faces at the maimed"—is not only an insult to your readers who are deliberately misinformed, an insult to an august gathering who listened to Barnes but is strong evidence to some of us that Harding is raving; to use a charitable word.

If you, Mr. Editor, doubt this—write to Welch, Hemmetter or Brasch, or dispatch a correspondent to interview these men. Harding's axe is not a clean one—as one readily perceives by his flippant characterization of Barnes' attire. Then again, Harding is not truthful when he reports that Barnes spoke for one hour. Suppose Barnes did—what about it? What is the malice behind it all which forces Harding to make such-a-muchness of this triviality? The fact is—Barnes spoke forty minutes—ten minutes over the allotted time.

Harding is obviously so warped that he seems to be constitutionally incapable of reporting truthfully or simply unwilling to tell *The New Student* that Barnes was the towering figure of that afternoon.

Not a Menckenism was uttered or resorted to—any more than a Haeckel or a Huxley or a Wells—had need to. It is T. Swann Harding—the patient and painstaking "research chemist" who out-Menckened Mencken with his glib and "smart-alecky" attack upon Barnes.

The writer is not one of those "Pro Bono Publico" columnists either in spirit or in fact but this episode is sufficiently raw to arouse even lazy and procrastinating me.

Respectfully yours,

M. Carl Beck.

Bridgeport, Conn.

Discipline in Modern Art

Sirs:

Please allow a little corner in your discussion of "freedom" for a protest against the habit philosophers have of making modern art their horrible example. I quote Cohen & Kramer: "Anyone who has the courage to visit exhibits of modern art feels that here too the revolt against discipline has destroyed the most significant values of expression." But it seems that when philosophers approach modern art they charmingly lose all their own discipline, for they talk freely wherof they do not know, and they voice large vague irresponsible prejudices. For it might just as easily be contended that modern art in general is peculiarly a schooled and disciplined affair, and that what "it" is most looking for is the lost freedom that only a few artists regain?

See what you will. But see, for example, the whole Academy that has been based on Cézanne. See the modern school of "organization." See the rigid exclusion, on grounds purely of discipline, of subject matter as such, or of the story. "Literary" it is called, and not fit for paint. See the careful building up of "tonalities" so that none not erudite even know what was meant by the whole exercise. See even the manifestoes preceding every new movement in painting, each manifesto laying down the law. See the structural researches of cubism and after. Note how often in any discussion of an artist there appears, applicable or not, the word "discipline."

Many philosophers take a look at the results of all this bright-stupid-liberating-enslaving-or whatever discipline and find something as incomprehensible to them as the formulas of Einstein's latest theories are incomprehensible to almost any artist. But because the high manner habitual with ethics leads it everywhere to judge, they feel free to damn the artist for not communicating to their own unprepared understanding. Well, it is to be suspected that this gives them a luxurious emotion. Meanwhile it is true that the dissatisfied artists are out to find what they **can** do, and what there is for them **to** do: the first statement is in terms of freedom, the second in terms of discipline, and where the two coincide will not everyone be content to leave it to the philosopher to analyze the nuances?

New York City *Douglas Haskell.*

Reviewer's Copy

The Significance of Sacco and Vanzetti

"THE men are guilty—or at least they have been found guilty by a jury in an orderly trial at law. Let them be executed as quickly as possible, and then let the whole business, the whole deplorable, vexatious business, be forgotten at once and completely. Let us never hear of it again. Let us get back to normalcy. Let us act, to the best of our abilities, as if Sacco and Vanzetti had never lived." Such was the attitude, two years ago, of the average respectable citizen of Massachusetts, as anyone who was living in the Commonwealth at the time will long remember. And it expressed not merely a hope but a confidence and a conviction. The case not only should be forgotten, but would be forgotten. Interest in it had been kept alive by a small group of agitators and intellectuals; it had been seized upon by the professionally discontented for their own ends; its life was being artificially prolonged. In the august march of Massachusetts history the agonies of Sacco and Vanzetti were less than an incident. Execution, at all events, would be execution; death would be death—and finality; and the traditional willingness of the American people, in politics and sport and at law, to accept a decision, to abide by the results, could be trusted to come to the rescue of Massachusetts complacency on the 23rd of August, 1927. There were moments when one feared that it might be so.

How little the event has warranted the confidence of the Yes-men and the breach-healers! Massachusetts complacency, it is true, is a hardy growth; and it is not obvious that its roots have been shaken by the great storm. Not obvious, but conceivable. For certainly Sacco and Vanzetti have not been forgotten, even in Massachusetts; and evidence accumulates that they are not going to be forgotten, in the Old Colony or elsewhere, for a long time to come. The spiritual process so often babbled about, so seldom realized,—the process of martyrization,—has really, in this instance, operated before our eyes. What does that mean? It means that the experience of two obscure Italian immigrants has passed beyond the limits of the accidental and the personal, and taken on the stateliness of the emblematic. It is now a part of our general experience, our common memory. Nothing is quite what it was before the thing happened. For dozens, perhaps hundreds of people who lived through the seven years, the ancient struggle between violence and justice has acquired a new immediacy, almost a new meaning, since Sacco and Vanzetti were executed. Massachusetts has given these people symbols to justify a faith, to discipline an anger, that might otherwise have been shaken and diffused. They may differ among themselves over the exact interpretation of the symbols—may quarrel over the assignment of blame and the choice of a road ahead; but they come together in the belief that a world in which such things could happen, and happen again, is a scarcely tolerable world in which to live—is at any rate a world that cannot be accepted on its own terms, without a protest or a challenge. So far as this are we from having gone back to "business as usual."

The central appeal of Sacco and Vanzetti's history is of course, as it ought to be, the appeal to the moral sense, to the humane passion for justice; but it has another momentous claim, and that is its claim upon the imagination—a distinct if not a merely "different" thing. Even if our indignation could be appeased, we can never forget that in our own time, almost around the corner from us, has been enacted a tragedy of injustice on the grand scale, a tragedy embodying all the classic elements of heroism and pity and extreme pain, bigotry and virulence and—worst of all—apathy. The story, in other words, may be regarded as, if nothing else, magnificent material for literature; and as such will take its place along with the stories of Socrates and Gior-

dano Bruno and John Brown. Some time a great poem will be written about the two Italians—a greater poem, it may very well be, than *John Brown's Body*. Meanwhile, we have *Gods of the Lightning*—which is apparently not a great play—and Upton Sinclair's *Boston*,[1] which is, in its way, an impressive book, but certainly not a great one.

I say "impressive" because it is in some respects the kind of book that Sinclair is peculiarly qualified to write. If he is not a great novelist, Upton Sinclair is surely a great pamphleteer; and *Boston* has many of the qualities of a first-rate pamphlet. For it is not merely a fictionalized account of the case itself: it is an exposé, as its title indicates, of the city, the culture, the spirit, *Boston*— an exposé conducted in exactly the spirit in which Sinclair wrote *The Brass Check* and *The Goose Step*. When those books appeared, there were plenty of critics to point out that he had not told the whole story of American journalism or American higher education; and no doubt plenty of readers will now be found, especially in Massachusetts, to protest that he has not told the whole truth about Boston. In both cases, there is enough truth to disturb the comfort of those involved. Anyone who knows Boston will recognize the justice in Sinclair's picture of its run-down patricianism, its delicate self-righteousness, its half-pathological distrust of ideas, its cultivated cruelties; and, on the other hand, its sporadic reversions to the fine tradition of dissent, its disarming eccentricities, its fitful warmth and liberality. All this is made room for in *Boston*, and I should be surprised if many Bostonians could deny that they have known Mr. Sinclair's Thornwells and Scatterbridges and Alvins and Winterses. At any rate, it was they who made possible the story of Sacco and Vanzetti (in the special form it took), and Mr. Sinclair showed a fine feeling for his material when he decided to give these Bostonian characters so large a place.

What one regrets about the book is not that Boston is traduced, but that the story of Sacco and Vanzetti is told with so little respect for its inherent dignity. The facts, stated in their lowest terms, are appalling; less than the whole truth could be told, and we would still marvel at the rest. But Mr. Sinclair lets nothing speak for itself. How deadly such a book might be if it were written with ironic restraint! But *Boston*, so far as it deals with the case itself, is written with no restraint and no composure. The reader is continually enjoined to realize how shocking are the disclosures made, how rotten the "system" is, and so on; and the effect is of course to compromise the material at every point. The sympathetic reader does not need to be argued with so insistently; the unsympathetic reader is not to be mollified by attacks so ingenuous and direct. One is grateful to Mr. Sinclair for having accomplished his task with so much spirit and energy, but in spite of *Boston* the great book about Sacco and Vanzetti remains to be written.

In one sense, to be sure, that book has been written and by the men themselves. No one who wishes to think or to write about the case will ever be able to ignore the collection of letters made by Mrs. Frankfurter and Gardner Jackson.[2] Certainly few documents of so serious an imaginative interest as this have appeared in our own time. What the book does, in a word, is to give the whole episode an extra dimension, a dimension which without it would be permanently lacking. Sympathizers with the Sacco-Vanzetti defense have of course always felt that the moral question involved in their persecution was a momentous one no matter what kind of men Nicola Sacco and Bartolomeo Vanzetti happened to be. The most commonplace men, it goes without saying, have a right to justice; and justice was being flagrantly denied to these two. Now, with their letters available, we have the means of knowing that Nicola Sacco was anything but commonplace, and that Bartolomeo Vanzetti was a very remarkable man indeed. No doubt the comparison is bound to be a little unjust: Vanzetti does certainly emerge from the book as much the more imposing figure of the two, just as in Mr. Sinclair's *Boston* he keeps the center of the stage; and this may be partly the result of Sacco's inarticulateness, his indifference to language, his greater impatience and scornfulness. From his halting, formless, fitfully eloquent letters one pieces together the picture of a man of action rather than of words or ideas, a South Italian in whose veins there could not have been a drop of other than Latin blood, a naturally high-spirited "extravert" to whom imprisonment and solitude could have meant only torment and despair. Of the two, he was the less reflective, the less introspective; of the two, he suffered the more horribly. Perhaps that makes his one fine letter, his farewell letter to his son Dante, somehow more affecting than any one thing Vanzetti wrote.

With that exception, however, it is Vanzetti's letters that make the volume something more than a document, that give it independent interest as a piece of literature. No doubt there are men who could read through these pages and continue to think of Vanzetti as a professional murderer, as a guilty man; but such men would have to have either much more or much less than normal insight. To this particular reader he is revealed as a man of exceptional fineness of feeling, of exceptional vigor and penetration of thought. As compared with Sacco's intense directness and simplicity, Vanzetti's complexity, his many-sidedness, his capacity for light and shade, are the qualities that define him as an individual. Perhaps, as a North Italian, his racial provenience was varied enough to account for the difference. Certainly there is nothing in Sacco's letters to parallel the flashes of sardonic humor, the outbursts of playful self-depreciation, in Vanzetti's.

[1]BOSTON. Upton Sinclair. A. & C. Boni. $5.00.

[2]THE LETTERS OF SACCO AND VANZETTI. Viking Press. $3.00.

Nor is there anything to parallel those evidences of shrewd, impersonal, sympathetic observation, of which there are many here; I remember particularly the following, in a letter to Mrs. Evans describing an automobile ride from the Charlestown prison to Dedham jail: "Meanwhile I was looking at the people going up and down the streets. I can tell which of them are employed and which are not by their way of walking. The former went straight ahead as men who know where he want to go and when he must arrive. The second look around, above, below, as a man who lost himself, and do not know what he has to do." I have never seen the "novel" which Vanzetti wrote in his cell, but these sentences make me more curious to see it than I should otherwise be.

A man who spends seven years in jail, however, has little opportunity for the observation of manners; and Vanzetti's letters are of course largely devoted to discussion of the case itself and of the ideas which lay behind it and gave it significance. I have little space in which to do them justice, but I cannot refrain from commenting both on the sagacity of Vanzetti's judgments and on the largeness and nobility of his whole view of things. Is it merely an untutored fish-peddler who is speaking in these sentences? "In my opinion the umane afflictions caused by umane faults are due, not so much for lack of morals sense, but to wrong application of it. The sentiment of justice too can become a source of injustice when wrong." In those two sentences, one feels, a more searching light is thrown on the tragic blunders of the Sacco-Vanzetti case than in all the class-war dogmatizing of Mr. Sinclair's seven-hundred page book. It is true that Vanzetti was himself a dogmatist, and that his were the peculiarly unreal dogmas of militant anarchism; but just as socialists are often wiser than their Socialism, so Vanzetti the man was palpably wiser than his early-nineteenth-century doctrines. It is easy to think of his becoming, if he had lived, a leader of something more than an anarchist group. At least he had the seeds of leadership in him—I mean, a respect for realities and a disciplined belief in the will. "I am not," he wrote to Mary Donovan, "one of those who claim that things are nothing, except what our mind and feelings make them to be. On the contrary, I deem that things are what they are in themselves no matter what we think of them or how we feel toward them. But, it is not wise to let them boss us." And to Miss Blackwell he wrote: "I would like, but I cannot believe, that the triumph of the good in this world is predestined. Yet, there is but two possible suppositions; either that we will be doomed, or else, by ourselves or other things, redeemed. The latter is hope no matter how foolish it may be; the former is despair, and better, a hundred times better, a foolish hope than a crazy desperation, for, all desperations are insane. But to keep myself near home, within the fence of the relative, I believe that a little more of voluntarism, and a little less of fatalism, in all what concerns the human powers and possibilities, would be more salutary to all."

"All desperations are insane"! That is perhaps Vanzetti's own unintended message to those of his survivors and sympathizers for whom the memory of the case—of its appeal to the ugly instincts of fear and cruelty, its exposure of gross partisanship and insensitiveness in "great men," its failure to disturb the bestial apathy of the American average—might be a cause for yielding to mere hopelessness and disgust. The current American mood, among both intellectuals and plain men, is a mood of ignoble fatalism—which is often indistinguishable from contentment; and it is not clear where that "little more of voluntarism" of which Vanzetti spoke, is to come from. Of one thing we may be sure, and that is that it will not come from the "saving minority" of superior people for whom Mrs. Katherine Gerould speaks, if we are to judge from her article in the February *Harper's*. One doubts even whether it will come from the masses of the dispossessed for whom Mr. Sinclair has always spoken. But come it must, if the experience of the Sacco-Vanzetti case is not to be wholly wasted on us; and if still worse catastrophes than that are to be averted. Things, to be sure, are what they are in themselves; but—"it is not wise to let them boss us."

Newton Arvin.

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